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not merely as an allowance, but as a command of God, to attend to their evidence respecting it." p. 45.

To what does the pronoun *it* refer? Not to the gospel ministry, for that is pluralized by the preceding pronoun *their*, not to *God*, and obviously not to his *command*: it is in fact a substitute without a principal.

As we have entered our protest against an affectation of familiarity displaying itself by the introduction of anecdote, so we would also against the same fault showing itself in the use of low expressions, which, however they may be tolerated in common conversation, are totally inadmissible in good writing. For instance; "it lies by them as a neglected book, while *trash of every kind* forces itself on our notice," p. 36.

"Who enters into the ministry to *make the most of time*," p. 54.

We shall conclude with the following hint, in hopes that it may be

taken as it is given, and thus prevent the painful necessity of similar comments on the subsequent numbers of this series.

In a sermon when preached, many inaccuracies are overlooked, many faults forgiven; it is considered, particularly with respect to style and language, as the effusion of the moment, and therefore unsusceptible of the high polish, and correctness of compositions composed and revised in the closet. But in printed sermons in which the public has a right to expect these qualities, the omission of them must be attributed either to incapacity or carelessness; faults of equally great magnitude in one who presents himself uninvited before this tribunal of final jurisdiction. And Mr. H. may be assured that his sermons would have been thus scrutinized and censured, even though he was not so fortunate as to have a friend *to tell him openly of their faults*. Q.

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"THERE are (we scarce can think it, but are told,)

There are to whom our satire seems too bold,

Scarce to-wise Peter complaisant enough,  
And something said of Chartres much too rough;

The lines are weak, another's pleased to say,  
A *Quidnunc* spins a thousand such a day.  
Shall we not strip the gilding off a knave,  
Unplac'd, unpension'd, no man's heir or slave?

We will or perish in the gen'rous cause;  
Hear this, and tremble, you who 'scape the laws,

Yes, while we live, no rich, or noble knave,  
Shall walk the world in credit to his grave,

To virtue only, and her friends a friend,  
The world beside may murmur, or commend."

THE principle in politics on which the Belfast Monthly Magazine set out, as described in the Prospectus, was neither to "inflame nor to lull into apathy," and such we trust is the course we have steadily pursued. We are not discouraged by the ill success which has attended the French Revolution, from wishing well to the cause of liberty, and rational reform, nor are we inclined to be led aside from our even steady course, by loading the present French Ruler with